

# The South African Outlook

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## The South African Outlook

Dare to be true. Nothing can need a lie.

*George Herbert.*

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### A strange Technique.

With customary courtesy the members of the Transkeian Bunga expressed their sincere appreciation of the fact that the Secretary for Native Affairs had come in person to open their recent session. They had listened to a lengthy address from him dealing with the new "Bantu Education" and, being deeply disquieted, they very naturally expected to have the opportunity of asking questions of the man whom they rightly or wrongly regarded as the father of the strange new regime in their schools. They were the more eager to do so as they understand that he was a man born amongst Africans and intimately acquainted with their ways. Had he not taught other Europeans about them in one of the big white universities? Here, they felt sure, is a man familiar with our background and with our ideas of what is fitting and courteous.

But they were sadly disappointed, for their distinguished visitor and father flatly refused to enter upon any discussion. "These are important matters" he said, in effect, "and you have in your hands translated copies of my address. I do not propose to listen to you now. After you have studied my words more carefully will come the time to ask for explanations."

Now to take that line might be excusable and even very sensible in a busy man dealing with Europeans whose ways are different, but it was, to say the least, unfortunate in a man dealing with mistrustful Africans, and it assorted

ill with his hot-gossiping for Bantu ways and this unfamiliar "Bantu education." No doubt Dr. Eiselen felt that extempore discussion was not good enough in regard to a matter of such importance. He had taken great pains over his address, which he claimed was a "well-considered fair, and objective statement." This view of it was a bit fond, perhaps, for it appeared to be mostly special pleading, suggesting, maybe, a desire to convince himself as well as his audience that the orders he was transmitting were the highest truth. However, we are not concerned here with the address so much as with the refusal to allow immediate and, if need be, unhurried questioning, the value of which, particularly in delicate or suspected matters, every Native administrator knows so well. Whatever he might have hoped to gain by this unfamiliar technique whether in time saved or in the avoidance of vain repetitions, has unquestionably been far outweighed by the unhappy impression created, making unwelcome news unnecessarily difficult of acceptance. Altogether it was a most unexpected business and has brought the new regime under still deeper suspicion.

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### "By no means the genuine article."

It is a familiar phenomenon that the man who is a bit dazzled by a new light that he has found, is apt to find some satisfaction in belittling the light he had before, however bright it may have been. His friends may listen indulgently, but are disposed to say, "Well, good luck to him, but we should be more impressed if he seemed a little more grateful for what he had before and for its contribution towards his finding of this new light." Something like this was the feeling of many of Dr. Eiselen's hearers when he addressed the Transkeian Bunga and assured the African members of that body that the education which they had obtained under the existing system was "by no means the genuine article." He did not say that it was just inferior or of poor grade, but that it was not the real thing, —an imitation, in fact.

We are disposed to take exception to that and to feel that Dr. Eiselen weakened his case by an almost discourteous overstatement which was bound to be unacceptable to listeners deeply grateful for the education with which they were familiar and which has done so much for them and their people.

Nobody who has been deeply involved in teaching



Africans—and how many splendid, able and devoted men and women have lived and died for that; nor did they find themselves frustrated in it—is unaware or indifferent in regard to the importance of adapting their teaching to the environment of the taught. Great progress has been made in this direction in the face of lethargic departments and niggardly finance. Dr. Eiselen's expressed contempt for what has been going on argues an out-of-dateness in regard to this which, frankly, we find incredible. We can only suspect that he slipped unwittingly into what was a well-meant but actually rather rubbishy statement. We would venture to remind him that for whatever improvements he has in view—and we do not doubt that they are really dear to his heart—he will have to carry the profession with him. For the building of a new and better education on the old there will be loyal enthusiasm, unless he queers his own pitch. That is a real danger, for after branding Native education hitherto as fake stuff he went on to define the genuine article as being "tailored" to "one's peculiar circumstances, one's home life, one's mother tongue, and one's social environment in general"—a pleasing picture of sartorial trimness. But thoughtful Native educators are well aware that their people have started late in the race, and they are determined to overhaul the field. They are not content to be fitted snugly into an environment which they know is a retarded one. They are out for an education which will enable them to control their environment and to hold their own, not in South Africa only, but in the world. To them this new gospel is perilously like one of despair, and they object to being party to it.

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#### **"Keep them in their Place."**

Let it be readily admitted that the world's judgments on our inter-racial ways are not always very well-informed or realistic, and that there is ample scope for more publicity in regard to all that is being done amongst us to aid the progress of the less advanced groups. Let such publicity be doubled or trebled, but do not let us imagine that this will lessen in any real degree the mischievous influence at home and abroad of the views often expressed in all seriousness and with the obvious approval of dozens of their colleagues by some of our legislators. The sort of thing we have in mind is well illustrated by what a member for a Western Province constituency is reported to have said recently in the House. Native education, he declared, should be of a kind that would not endanger the position of the Europeans. The Coloureds, instead of being educated to take the place of the Natives in the Western Province, were being educated to take the place of the Europeans. He asked the Minister of the Interior to apply the brake a little and see to it that the Department of Coloured Affairs adapted the education of the Coloureds to the policy of the Central Government. South Africa

should not be so Christian towards the Non-Europeans as to be unChristian towards the Europeans. It was necessary to lay down the place which the Non-Europeans should occupy in the life of the country and formulate an educational policy for them accordingly. . . . The Native Representatives in the House had gone out of their way to give offence to the Afrikaners. They referred to the Natives as "Africans" deliberately to hurt the feeling of the Afrikaners.

How, it must be asked, is any amount of propaganda about hospitals, schools, missions, pensions, etc., even if they are represented as being provided entirely by the money of the white people, (which they most certainly are not), going to be able to nullify or obliterate the impression of ruthless white self-interest which so obviously inspires such thinking? To expect that it might do so with observant and humane people anywhere in the world is to expect the impossible.

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#### **An unworthy misconception.**

The strong support which has come from a variety of organisations and well-informed individuals for keeping some of our universities open to Non-Europeans is both interesting and encouraging, even though it has been made clear by the chairman of the Government Commission which is concerned with the financing of apartheid in the universities that this question is strictly not covered by its terms of reference. But it is difficult to understand how the argument is strengthened by the belittling of the quality of the work done at Fort Hare which has found expression in some statements. This seems to us to be both unworthy and unfair, and to be at variance with the facts. We believe that the university work done at Fort Hare will hold its own with any done elsewhere in the Union. So far as examination results go at any rate this is plainly demonstrable, and we know that in the matter of internal marking, that for which the Fort Hare staff is responsible is apt to be if anything rather more than less severe than what is found elsewhere. One memorandum went so far as to assert that Fort Hare suffers from a lack of outstanding staff members, and such a misapprehension cannot be allowed to pass without protest. We believe that by all fair criteria it is quite untrue.

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#### **Food Prices.**

We welcome every well-informed attempt to direct attention to the very, and, as we believe, unnecessarily high prices of foodstuffs produced in the Union. It is important that the campaign for getting them reduced should be maintained with unremitting vigour. There can be little doubt that if this is done the present extremely serious position—which we are apt to accept, doubtless with many a grumble but with a helplessness that is far too feeble and



fatalistic—will be recognised for the intolerable and remediable thing it is. Are the marketing boards sufficiently alert and enterprising? Are they really horrified and haunted as they should be by the serious malnutrition which prevails? Ignorance has a good deal to do with this, of course, but it is due in the main to the fact that the lower income groups (which are very predominantly Non-European) find it quite impossible to afford anything like a sufficient amount of the fundamental foods which we produce in plenty. Why are South African eggs being sold in England at prices far lower than we must pay for them at home? Why are great surpluses of such necessities as butter and cheese being held in cold storage throughout the Union? The obvious reason is that great numbers of families which should be absorbing them simply cannot afford to do so at the prices demanded. It is impossible to escape the impression that the people in control see their responsibilities in a very faulty perspective. We must keep after them.

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### Race Institute has wide scope.

#### Conferences on National Problems.

Some idea of the wide scope of the Institute of Race Relations is given by an account of some of the conferences it has called in an article by its President, Dr. Ellen Hellmann in "Forum" for April.

"One of its first was the Conference on Nutrition, organised in co-operation with the National Council of Women, from which the National Council of Nutrition developed," she writes.

"The last national conference was on the Bantu Education Act, the last local conference on the Western Areas Removal Scheme. In addition to carrying out enquiries itself, such as the comprehensive work done by Edith Rheinallt Jones on African land distribution, it has sponsored investigations. Mr. Leo Marquard conducted an inquiry into farm labour conditions. Others worked on African juvenile delinquency, cost of living, African trade-union organizations, and other aspects.

"The Institute has over the course of years, come to grips with most of the problems affecting race relations in this country."

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### The London Religious Campaign

British periodicals have been giving large space to the religious campaign which has been conducted in London by the American evangelist, Dr. Billy Graham. A Glasgow correspondent writing us on 1st May made the following comments:

"Have you been getting reports of Dr. Billy Graham's Campaign in London? Evidently when they sought to take the Stadium at Haringay and asked it for three

months the owners thought it absurd, as their experience was that nothing could survive three nights at 12,000 each evening. They were asked the cost and quoted £26,000. The promoters of the campaign accepted, to the astonishment of the company. It has gone on (for weeks) with full pack and many turned away almost every evening. Now they have taken the whole arena which holds 100,000 for the closing meeting on 22nd May, and already they have 120,000 applications, and arrangements are being made to relay to 100,000 more. Last Sunday half the students of Cambridge heard him and 400 came forward to accept Christ's way of life. This is certainly a work of God. John M. Henderson, M.P. for Cathcart, Glasgow, was telling about it at a gathering which packed St. Andrew's Hall on Wednesday. . . . Billy Graham is coming to Glasgow for three days in June, but it is only to meet ministers, attend a Civic Reception and meet heads of the business world, but it is hoped to have him in Kelvin Hall (Glasgow's biggest stadium) for six weeks next year. He seems a humble, level-headed fellow whose work is blessed."

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### A Research Award for an African.

The enthusiastic people behind the Johannesburg Caledonian Market are to be congratulated on their success in raising the capital sum required to provide the first post-graduate research scholarship for an African medical practitioner. The pioneer award, of £250 per annum, has been made and the fortunate recipient is Dr. L. A. M. Gama, who qualified at the Medical School of the University of the Witwatersrand in 1952 and is now at work in the Government Hospital at Ladysmith.

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### The late Mr. Walter S. Webber.

On 25th May there passed away in Johannesburg Mr. Walter S. Webber, a notable legal and business figure who in his time had occupied various important public offices, including membership of the House of Assembly, the Presidency of the 1820 Settlers' Association and of the Johannesburg Agricultural Show, and so on. But perhaps no public work gave him more pleasure than that which he did as chairman of the Bridgman Memorial Hospital Board and as a member of the Lovedale Governing Council. He belonged to the old Cape Liberal school. He numbered among his intimate friends in earlier days men like John X. Merriman, Sir William and Sir Richard Solomon, and in later days General Smuts, Sir James Rose-Innes and others. His counsel, especially on financial matters, was of unique value to Lovedale. He followed the fortunes of the Institution with deep and generous sympathy, and never tired of commending its enterprises. Our sympathy goes out to his widow and other relatives.



# The Christian Council Biennial Meeting

## NOTABLE DISCUSSIONS

**T**HE Christian Council of South Africa held its biennial meeting in the Hall of Trinity Methodist Church, Bloemfontein on Tuesday and Wednesday, 18th and 19th May. The gathering was well attended by representatives of all the larger Churches and Missionary Societies in South Africa, with the exception of the Dutch Reformed and Roman Catholic Churches. The Dutch Reformed Church, however, sent an official observer in the person of the Rev. J. Reyneke, and two observers were present from the Roman Catholic Church when the Council discussed the Bantu Education Act.

The gathering was presided over by the President of the Council, the Archbishop of Cape Town, the Most Rev. Geoffrey H. Clayton, D.D., to whose masterly and genial chairmanship the success of the meeting was largely due.

### THE PRESIDENTIAL ADDRESS

In an opening address, Dr. Clayton said it was the duty of Christians in South Africa to state boldly what they believed to be the truth, even though Christian opinion was at present divided on what would constitute a Christian social order for the country.

"We are always being told we are too political. I would remind you that it is one of the functions of the council to promote the study and investigation of the problem of evangelising and establishing a Christian social order," he said. "It has always been one of the functions of the Christian Church to do this and if it were possible for Christian opinion to be united, we would obviously have great influence when we pressed for it." Unfortunately, however, Christian opinion was divided on these matters.

Dr. Clayton expressed appreciation of the conference of churches called in Pretoria recently by the Federal Missionary Council of the Dutch Reformed Church and its intention to call a further conference, including members of all races.

"We have not reached agreement and possibly never shall, but we certainly will not reach agreement unless we get together to see where our differences lie," the Archbishop continued. "In the meantime it would be treachery to wait until everyone agrees with us. Those of us who are agreed on the general pattern of what would be a Christian social order for South Africa are bound to give expression to the truth as we see it, although we know that our influence is greatly reduced as we cannot claim to represent all Christian opinion. That makes it necessary for us to view all political action from the standpoint of what we ourselves deem to be a Christian social order. We should be guilty of being too political if we tied ourselves

to the apron strings of any particular party; or refused to consider sympathetically or impartially any proposals put forward by any party; if we fell into the error of trying to create a Christian party in South Africa." The formation of a Christian party in South Africa would be disastrous. It would stigmatise as un-Christian all those who did not support it, he said.

Dr. Clayton declared that what lies at the back of too much policy in South Africa is fear. But fear is a terribly dangerous guide. He counselled that there be no fear in the Church. The Early Church had often had cause to fear but carried on undauntedly.

### THE EDUCATION ACT

The President said that the Council and its members would have to make up their minds on non-European education because of the Government's declared intentions.

Dr. Clayton went on to say that some recent legislation and administrative action appeared to many churchmen as being contrary to the principles of religious liberty. But, he said, ministers frequently ran the danger of confusing their own opinions and desires with the "eternal principles of righteousness." "We must be careful not to claim things which no Government has granted, or ever could grant. We must not fall into the snare of equating one's own judgment with the will of God." The preservation of religious freedom requires constant vigilance. "I have no doubt that there never was a time or a country in which that vigilance was more needed than here and now."

The Council had probably never before faced such grave decisions as at its present meeting.

### RELIGIOUS FREEDOM

One of the earliest subjects tackled by the Council was the subject of religious freedom. The Executive at its meeting in January had appointed a special committee to consider this subject, and this committee was presided over by the Hon. Richard Feetham, former Judge of Appeal. Justice Feetham declared that serious encroachment on religious liberty might arise from the exercise by the Minister of Native Affairs of the powers conferred on him by the Bantu Education Act.

He referred to the far-reaching and unrestricted powers entrusted to the Minister of Native Affairs which enable him to make regulations "providing for religious instruction in Government Bantu Schools," and which give him power to decide whether or not a grant-in-aid shall be made to any Bantu school not a Government Bantu school or a Bantu community school. The Minister, he said, was also given very wide power as to refusal or cancellation of registration of any Bantu school.



The Government's refusal to grant permits to enter the Union to two Bishops of the African Methodist Episcopal Church opened up serious possibilities. "The utilisation of the powers conferred by the Immigration Act for the purpose of excluding, not on personal ground, but on grounds of general policy, religious leaders holding high office in a Church long established in the Union, who wished to enter the Union for the purpose of exercising their official functions, opens up serious possibilities of similar action being taken in future in regard to other Churches in South Africa, which either have their headquarters overseas, or, being in full communion with Churches overseas, have hitherto largely relied on drawing from overseas sources for the purpose of filling some of their highest offices and obtaining needed reinforcements." The offer of the Department of the Interior to permit one of the Bishops, Bishop F. Jordan, to enter the Union for a limited period was made subject to an undertaking being given that the period allowed should be used so as to insure that the African Methodist Episcopal Church in South Africa should become completely independent of its parent body in the United States and should appoint a governing body of its own with headquarters in the Union. This offer, said Mr. Feetham, involved an attempt to enforce by Government pressure acceptance of a fundamental change in the constitution of the Church concerned. This was a vitally important question.

Mr. Feetham added that the clauses to be inserted in leases to Church missions of sites in Native locations had an adverse effect on mission work and must be regarded as imposing serious limitation on religious liberty.

After much discussion, the Council decided that a small deputation should consult the Prime Minister on this subject.

### BANTU EDUCATION ACT

Throughout the Council meetings it was recognised that one of the most vital subjects to be discussed was the Bantu Education Act and its implications. This was introduced by Rev. D. P. Dugmore, Principal of Kilnerton Institution and convener of a special committee appointed to deal with the subject, who detailed the information obtained from the Under-Secretary for Bantu Education (Mr. F. J. de Villiers). The subject was also dealt with by Dr. Alexander Kerr, convener of the Education Section of the Council. At the conclusion of Dr. Kerr's address there was a general demand that it should be made available to the members and a wider public. We print it in this issue.

The debate that followed revealed some diversity of opinion, and not a little fear in some quarters that the effects of the Act would be detrimental to true educational progress. One delegate advocated a refusal to walk any further with the Government in educational effort, and that

missionaries should give their whole attention to Church work. On the whole, however, the Council favoured a continuance of negotiation with the Government as to the regulations to be imposed. It was finally decided that soon after the proposals of the Government are officially announced, the Christian Council will call a conference of educational experts of all Churches in South Africa to consider what united representations should be made about the provisions of the Act. It was also decided to institute a thorough investigation into the legal implications of the Act.

### SECTIONAL REPORTS

Reports on the various sections of the Council's work were submitted, namely:

*Education* : Dr. A. Kerr and Miss M. Snell

*Women's Work* : Mrs. C. D. Wark

*Literature* : Rev. G. Mabile

*Social Welfare* : Rev. P. Russell

*Medical Work* : Dr. R. D. Aitken

*Youth* : Rev. D. P. Anderson and Dr. J. Nhlapo

*Evangelism* : Rev. S. G. Pitts

These showed how often the Council took the lead in certain projects, acted as a Bureau of Information, and at other times was a co-ordinating agency.

Following the reports various items claimed the Council's attention, such as the need for an inquiry into the anomalies and restrictions in the appointment of marriage officers in the Union and the treatment of prisoners in certain prisons.

### THE SECRETARY'S TASK

All delegates recognised the great debt they owed to the Rev. A. W. Blaxall, the Secretary-Treasurer of the Council not only for the arrangements made for the Council's meeting, but in handling the multifarious items of business that demand attention week by week throughout the year.

The finances of the Council showed a deficit on the year's work of £106 19s. 1d. An appeal to the Churches to increase their contributions for the work of the Council was warmly endorsed. An increase in income of £200—still better, £500—would mean much for the Council's effectiveness.

On Wednesday evening, 19th May, a public meeting was held in Trinity Church, when an address on "Christ the Hope of the World" was given by the Rev. R. W. Rist, President of the Methodist Conference, and an address on "Christ the Hope of South Africa" was delivered in Afrikaans by the Rev. P. G. Pakendorf of the Berlin Lutheran Missionary Society.

The Minister of Trinity Church, Rev. C. E. Wilkinson, and various helpers contributed greatly to the happiness and success of the meetings through the excellence of the local arrangements.



## OFFICERS

The Council elected the following officers :

*President :* The Most Rev. G. H. Clayton, D.D., Archbishop of Cape Town.

*Vice-Presidents :* Rev. R. H. W. Shepherd, D.D., Principal of Lovedale

Bishop E. Sundgren, Church of Sweden.

*Members of Executive :* Mr. Maurice Webb, Rev. E. Lynn Cragg, Rev. M. Jackel, Rev. O. Sarndal, the Ven. R. P. Y. Rouse, Rev. A. Brutsch, Rev. A. B. Arnot, Rev. H. P. Junod, Chief A. H. Luthuli, Rev. E. E. Mahabane, Rev. A. Zulu,

Dr. Gordon Mears, Rev. Basil H. M. Brown, Rev. J. Paterson Whyte.

Conveners of Sections :

*Evangelism :* Brigadier A. Lewis

*Education :* Miss M. Snell and Rev. D. P. Dugmore

*Literature :* Rev. G. Mabile

*Social Welfare :* Rev. A. W. Blaxall

*Women's Work :* Mrs. C. D. Wark

*Youth Work :* Rev. P. Russell and Rev. A. Zulu

*Literary Secretary :* Rev. S. G. Pitts

*Convener of General Purposes Committee :* Archdeacon the Ven. R. P. Y. Rouse

*Convener of Action Committee :* Rev. B. H. M. Brown.

## The Bantu Education Act

*By Dr. Alexander Kerr*

*(At the Biennial Meeting of the Christian Council held at Bloemfontein last month, Dr. Kerr delivered the following address. The Council asked for its immediate publication.)*

THE Christian Council in South Africa, which, whatever may be held to have been the original intention of the organizers, is mainly missionary in character and purpose, is confronted, as a result of recent legislation, with the making of a major decision. This concerns the continued maintenance of one important channel of its customary activity.

Wherever the Christian Church has sought to bring the gospel to any people it has moved towards the organized establishment of congregations of Christian people, of schools for the instruction of youth, of medical services for the prevention and cure of disease and for the alleviation of pain, and of agencies for the training of men and women, young and old, in the arts of civilized Christian living. The conduct of such enterprises for the benefit of any group of its people in any state represents an outstanding investment of initiative, energy and skill, to say nothing of the very considerable material resources involved.

One such enterprise of the Christian Church in South Africa has been the provision of schooling for the Bantu, and in the course of 150 years or so there has grown up a system of education, ranging from the nursery school to the University, supported at first only by the self-denying labours of the people, aided by contributions from the Sending Churches, but also from quite early days subsidized in some provinces by the territorial governments.

In the most favourable conditions, such co-operation of church and state in a common undertaking for an under-privileged group has afforded an outstanding example of a combination of voluntary community service and self-help, resting upon a reasonable basis of public support.

Starting from an intention of educating prospective converts the enterprise expanded until the Church found

itself responsible for what amounted to the nucleus of a system of public education, not only of primary but of secondary and post-secondary, industrial and professional as well.

After 150 years the government proposes to relieve the church of a burden which has long been recognised to be a prime duty of a properly organized state, and also to be utterly beyond the resources of a group of voluntary agencies. Especially is this so, as the trend of opinion forecasts, before long, a move in the more populous centres towards the compulsory attendance of children at school. When that day comes South Africa will be faced with an organizational problem of the first magnitude. It is not, however, a problem for the solution of which we lack experience. All over the world this development reveals similar basic factors and, with suitable adaptations of content and method, requires only the application of a few well-established principles by a large number of trained leaders. One of these principles, and from the point of view of society a cardinal one, is that life is more than meat, living more than making-a-living. This is the aspect which has been the especial concern of the churches, and which it is feared may be in danger of neglect when the co-operation of church and state in education is supplanted by state action alone. It is no use shutting our eyes to this possibility. It has been difficult enough for the church to foster the spiritual element in the schools which it has controlled : it will be much more difficult to do so in an atmosphere where this element is not a primary concern. It must, however, be readily conceded that if all or even an increasing number of children are to be got to school, it can be carried through only by the state. It should therefore be a prime consideration between church and state as to how



best under a programme of expansion of school facilities those spiritual values referred to can be conserved.

We must encourage and welcome an expansion of primary schools which for supervision, management and promotion, will pass to the Bantu public. The only query that obtrudes is, whether at present or in the near future, in all areas there will be a sufficient number of knowledgeable and public spirited people to maintain the membership of local school committees or boards. If such should prove to be the case it may be desirable, perhaps imperative, that those who have hitherto been engaged in the management of village schools should continue to give generously of their time and experience, lest many of the values that have been established in the past be dissipated. There is nothing hereditary about instruction and training and gains that have been won or conserved by one generation may easily disappear in the next. It is a continuation of missionary duty, therefore, to give what help can be given in aiding a new and untried system of public education. Knowing as we do the conservatism of a population still mainly rural, we may expect that it will take time and much patience to secure even normal functioning of the school system under the new conditions. It is only wisdom to recognise the limitation under which missionary education in the villages has hitherto been carried on, and to welcome a sincere intention on the part of the state to undertake an extension programme. Apart from a bureaucratic passion for uniformity however, one fails to see the necessity why successful schools under church auspices should not be welcomed and allowed to continue.

There are, beyond the primary stage, highly important groups of teacher-training, secondary and high schools. Teacher-training colleges have been in existence since the middle of last century and may be regarded as "the apple of the eye" of the whole educational process. Education at its lowest as well as at its highest terms, is a conjunction of a teacher and a pupil. If the teacher is right-minded and right-spirited, it will be as well as it can be for the pupil. The instruction and training of intending teachers is therefore of the highest importance and when we say 'instruction and training' we include all that helps to make a teacher fit to discharge the duties that fall to him as the guide of 'persons' in their own right, as well as 'citizens' of a state.

With these considerations in mind, it seems to some of us that a state which claims to be Christian and yet seeks to dissolve a long standing alliance with the church in a vastly important public enterprise like the training of the nation's teachers is running a grave risk, and the prospective teachers the possibility of suffering an impoverishment which may well escape their observation at the moment of training, but in later life may yet be an element in a persistent mood of frustration and regret.

It is true that the state under the Bantu Education Act does not in so many set words propose to take over compulsorily the missionary institutions. It issues a challenge to the church. It says in effect: "You may continue if you care, but if your work is as important as you say it is, you should be prepared to sustain it by your contributions. The state recognises your excellent work too, and will continue to subsidize you but you may expect only half or at the most three-quarters of what you have been accustomed to receive."

The State in so saying cannot but know that in the conditions as they have developed over the years this is a sentence of death! It recalls the despairing cry of Shylock:

"You take my house, when you do take the prop  
That doth sustain my house: you take my life  
When you do take the means whereby I live."

The government has undertaken the full cost of the salaries of teachers both in and out of the institutions. It has appointed scales of salaries for such teachers with cost of living allowances added. But no church can continue to maintain its teaching staff as before with a cut of 50% or even 25% of its subsidy. There are also staff members in the larger institutions who are not included in the government list. The maintenance of these is already a sufficiently onerous charge upon a missionary church, especially when cost-of-living allowances, for which there is no subsidy, are obligatory. Under such conditions no institution could exist unless fees were raised beyond the capacity of the native parent to pay, a policy which would defeat itself, or unless the missionary church could make good the deficiency, a practical impossibility in a world of managed currencies.

These observations apply equally to the secondary and high schools which are a development of the last thirty or forty years and which are important not only as the training ground of clerical workers, but as preparatory schools for training colleges and the university. Both types are found together in the missionary institutions which stand for groups of schools rather than for single schools, and have played a part in African education analogous to that played in English education by the great Public Schools, and in the United States by colleges like Hampton and Tuskegee. They have also been pioneers in giving elementary training in agriculture, and in arts and crafts like carpentry and building, blacksmithing, tin-smithing, wagon-making, shoemaking, tailoring, weaving, domestic arts, first aid—all the services in fact which the African population, especially in the rural areas, has required, and by means of which young men and women have been trained for socially useful and gainful occupations. They have also been pioneers of African printing and publishing.

While the detailed administration of these institutions has fallen to the Church or Missionary Society responsible



for their establishment, they are by no means close corporations. None of them limits their admission to pupils of its own denomination. After the pattern of the more important European colleges in South Africa, they have secured the interest of public-spirited men and women, both European and African, who have had a concern for the all-round development of the African community, and by their service on the boards or councils of management have greatly assisted the progress of the institutions. The staffs have been recruited from adherents of many denominations, in increasing numbers from qualified Africans, who learn, in association with experienced men and women from other traditions of scholarship and professional experience, how such comparatively advanced schools are conducted.

The unique contribution which these institutions have made and are making to African education results in no small degree from the combination of various schools and groups of pupils living together as a community and getting to know intimately those who, while sharing in the common ideals and disciplines of the whole society of learners and teachers, are destined in the future to pursue diverse occupations. The fact also that religion has been a main motive in the establishment of such communities, and that the ideals of western Christian civilization are presented to the pupils from day to day, in classroom, in hostel and in workshop, in student societies and sports clubs, is of incalculable educational significance. Men and women who have passed through these institutions have a conscious pride that they have been for a brief spell citizens of historic corporations and that they have shared in the life of institutions which have in their annals records of standards attained by noteworthy students of their own race whose subsequent careers have conformed to the best patterns of service and citizenship.

After a century and more of conscientious effort and consistent, unhurried development, it is now proposed to cut the subsidies which have hitherto been less than equal to sustaining the programme of work in full vigour, without presenting a demand for increased fees and making a heavier call upon resources. Surely the policy of the State should be just the opposite of this! Surely as some token for saving the face of the country in the eyes of the world they should have been commended for their service and given such increase of resources as would have enabled them to improve their equipment, if such were needed. On whatever scale such an increase were granted, citizens of South Africa might be assured that it would be more economically expended than by any government institution that ever existed.

It has been my privilege to visit most of the missionary institutions in South Africa, in the Rhodesias, and some in East Africa and Nyasaland. No one who hasn't done so

can be aware of the immense and sustained effort which the best of these represent. Some of them I know intimately. Most of them are subject to inspection and conform to government standards of teaching and equipment. But beyond such standards each has developed as a community which has distinctive characters of its own. This unique contribution of each constitutes its main value as an educational centre. It is this character which its alumni remember and cherish when they have forgotten the details of the prescribed syllabuses. John Milton said: 'As good almost kill a man as kill a good book!' This might be applied with greater force to those who would kill a good institution!

Amidst all the suggestions that have floated down to us there has been one that while the government might take over the schools of an institution, the Church might be left to run the boarding houses. Under certain conditions this might be a feasible proposition. But the existing missionary institutions are so closely knit, so much involved in the management of farm lands, hospitals and clinics, church property and staff housing, that any suggestion of divided control would open the door to chaos.

Should the policy of taking over the institutions in the way in which the matter has been put to us, be carried out there will remain many questions of compensation for church and other non-educational property, for housing, for farmlands, stock and equipment, for industrial plant etc., which will entail protracted negotiation. Meanwhile the mere apprehension of change is a disturbing factor and is having its reactions on the staffing position and on the work being done. It behoves the Christian Council to seek elucidation of the precise intentions of the government with regard to the institutions at the earliest possible moment.

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#### For Export only?

"It is a pity" the Prime Minister is reported to have said in the course of his recent review of world affairs, "that some of the nations of Europe cannot forget what has happened in the past." In the lingo of today we would say that we couldn't agree more.

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#### An African Advocate in Southern Rhodesia.

Southern Rhodesia has its first African advocate in the person of Mr. H. W. Chitepo, who was admitted to the Bar of the territory recently. Born in the Inyanga district, he studied at Adams and Fort Hare before going to the University of London in 1950 as a Research Assistant in African Studies. Three years later he was called to the Bar in the Middle Temple and here now he has returned to practise his profession in his native land.



## Tales of Two Cities

### THE GRAY TWEED JACKET

OLD Philemon at the age of eighty-four was very unhappy.

As a young man he had worked in Johannesburg visiting his wife and family in the Native Reserve for a few weeks each year. Later his wife had died, his children drifted away and the family ties, so attenuated by the social system of his country, were broken irrevocably. When he was too old to work any longer he had nowhere to live and no means of support.

It was with some pleasure, therefore, that he heard of a married niece who was living in a town in the Cape Province, and there he finally arrived to stay with her in the Native Location.

Philemon was very disappointed in his niece, Julia, and her home. She was a hard-faced woman of middle-age and the man with whom she was living was not the husband he had expected. There were several young people in the home, of vague relationship and dubious occupation and it was not long before Philemon began to regret that he had come. The journey, however, had been long and expensive and he had no alternative but to stay.

Julia was shrewd enough to see the advantage of the relationship. Philemon, although old, shabby and decrepit, gave an air of respectability to her establishment. He spoke perfect English and had delightful manners so that, seated on a bench outside her hut, his appearance reassured any visiting social workers or curious Municipal police. Moreover, he received the sum of £2 10s. 0d. every second month as an old-age pension. Twenty-five shillings a month is not enough to feed and clothe an old man adequately, but Julia had no intention of giving him more than a little thin porridge daily. The rest of his money, she said, was to pay for his rent.

It was summer time when Philemon arrived. In the late autumn he began to feel the cold. His clothing was thin and worn and he dreaded the onset of winter. He was hoping, therefore, for an opportunity to buy a warm jacket at the Jumble Sale to be held in the Municipal Hall in April. For this purpose he had managed to secrete five shillings of his original savings, hidden from the predatory eyes of Julia in an old cocoa tin buried in the ground under the mat on which he slept.

But the Jumble Sale was another disappointment. Long before the doors opened jostling, frantic women were pushing one another aside to try and be first at the counters. This was the only way for most of them to buy any winter clothes for themselves and their children. When one woollen jersey in the shops costs the price of a week's wages their anxiety, Philemon thought, was excusable.

What chance had an old man in such a throng?—Long before he finally got through the doors all the warm clothing was sold and although he asked several people he realised he had no chance of buying anything he wanted.

Sadly Philemon turned away from the Municipal Hall. It was Friday afternoon and the Beer-Hall across the road was full. He was thinking what a lot of money was spent there that might be better used to feed and clothe the women and children, when he was surprised to hear a voice whispering in his ear: "Do you want to buy a jacket?" Turning, he saw a Coloured man beside him, half tipsy.

"You want a jacket," said the man, "I want beer. How much money have you got?"

Philemon was delighted, but his natural caution did not desert him.

"If you have a jacket to sell let me see it first and then we can discuss the price," he said.

The man beckoned him to follow and started reeling down the road. He stopped once to vomit and his behaviour was so disgusting that Philemon would have turned back had his need been less urgent. At last they came to a small brick and iron cottage, very dirty and dilapidated but with a strong door securely padlocked. The tipsy man had some difficulty with the key which was hidden in his clothing but finally they went inside. In a canvas suit-case he showed Philemon a pile of clothing of good quality and apparently almost new. From this he took out a gray tweed jacket. It was just such a jacket as Philemon had always longed to possess of the kind worn by the white people for whom he used to work. It had buttons of plaited leather and leather patches over the elbows and plenty of pockets where a man could hide a few treasures from poking prying women. His eyes glistened.

"Ten shillings!" said the Coloured man.

"But I have only five shillings," said Philemon sadly. He could not expect to get this wonderful coat for such a small sum. But to his surprise the Coloured man said: "All right, take it! It is yours if you promise not to tell anyone where you got it. It is only because I am sick in my stomach and need brandy that I will let you have it for five shillings."

Philemon handed over the money and put the jacket on. The man hustled him out into the street and staggered off on his own affairs leaving Philemon to walk proudly back to his niece's hut. What a difference it made to be properly dressed again! He felt at least ten years younger. The coat was warm and comfortable but it was also of very distinguished appearance and he felt that in such a garment he was once more a man of property; someone of import-



ance in the house and not easily to be pushed on one side. Moreover, he could go to Church in this without feeling ashamed.

His niece, Julia, had seen him setting off to the Jumble Sale but guessed he would never get near enough to buy anything. As soon as he came into the hut in his new jacket she turned on him.

"You did not buy *that* at the Jumble Sale!" she said sharply. "Where did you get it? Tell me!" But Philemon, remembering his promise to the drunkard, did not reply. Julia had also been drinking. She was in an unpleasant mood.

"You wicked old man!" she screamed, "That is back-door stuff, that is! Wherever you got it, it is back-door trade! The police will be after you. I want no police in here. I have my living to earn. You and your back-door trade!"

Philemon had not lived for eighty-four years without gaining some experience of how best to deal with an angry woman. He said nothing at all but sat down in his accustomed place in the hut and began to fill his pipe. Now he could keep his precious little store of tobacco in one of the pockets of his coat away from the greedy fingers of that unpleasant man whom Julia called her husband. Nevertheless, he was not entirely deaf to all that Julia was saying. Up to that moment he had been so glad to get the jacket which seemed to have come to him like manna from Heaven just when he needed it most, that he had not stopped to ask himself how the Coloured man had collected such an assortment of clothing. If he had considered it at all, he had supposed him to be in the second-hand clothing business. Now he began to have misgivings. His promise not to say where he had bought the coat was rather sinister. If the seller was in lawful business he would wish to advertise the fact, although he might have asked that the price paid should be concealed because it was so low.

Philemon knew all about "back-door" trade. Indeed, even on the train a well-dressed stranger had approached him surreptitiously and offered to sell him a gold watch for 4/6, but a fellow traveller had warned him:

"Do not touch it! It is stolen property! Also it has letters scratched on the back and it can be recognised by the police."

While he was in Johannesburg he had heard of many burglaries and his own master had once lost a suit-case full of clothes stolen out of his motor-car; just such clothing as the coat he was now wearing, he thought uncomfortably. Since he came down to the Cape Province he had heard of the cars travelling through by night from the north, leaving bundles with agents for disposal. Without this "back-door" trade the people would have little to wear, for certainly few of them could pay the prices asked in the shops. By refusing to take what was offered, he argued

with himself, one did not restore the property to its rightful owner. But all the time he knew that his argument was wrong somewhere.

It was therefore with some uneasiness that Philemon lay down to sleep that night wearing his warm jacket. For the first time for weeks he was not cold in the meagre blanket which was all the bedding he owned. The hut was crowded and stuffy. One of the things he hated most about his life with Julia's family was the lack of privacy, the ever-present prying and interference.

It was unfortunate that on that particular night the Municipal Police should raid Julia's hut. These men are local Natives employed by the Municipality to try and maintain order in the Location, and a large part of their duties is to stop illegal brewing. For long it had been suspected that Julia made and sold beer of very doubtful quality and dangerous potency. Peculiar cases of illness had occurred amongst people said to frequent her home. But it was one thing to suspect and quite another to provide proof.

The Municipal police dressed in khaki uniforms, make constant raids on the dwellings of the people, in their search for illegal brewing. They carry with them pointed iron poles and with these they pierce the ground to detect buried barrels or drums. No search warrant is needed. They can demand entrance to any hut day or night and if entrance is refused they break down the door. Sometimes, having found nothing wrong, they leave behind a shambles which the unfortunate occupiers must spend the rest of the night clearing up.

Old Philemon had fallen into an uneasy dose when the hammering came upon the door. His thoughts were full of his jacket and it never occurred to him that there was any reason for the visit of these officials other than to look for stolen property. He crouched in his corner terrified, covering himself and his jacket with the blanket, but he was hauled roughly off his mat and this was pulled aside. The light of a large torch was thrown on the ground which showed some signs of having recently been disturbed. The long iron spike was thrust into the earth floor and the policeman gave a shout of triumph as he struck metal. But it was only the old cocoa-tin that he discovered in which Philemon had hidden his five shillings and which now contained nothing but a small twist of tobacco.

Julia laughed and called out insulting words to the police, for she knew well enough that they would find nothing in the hut. By those mysterious channels which are so difficult for authority to trace she was prepared for the raid, all her barrels and drums being safely concealed elsewhere. She was very abusive about the mess made of the stamped earth floor and it was some time before any one was able to sleep again after the police, defeated, had left.

In his corner Philemon muttered drowsily and uneasily



to himself. His conscience was worrying him. Sooner or later, he felt sure, the fact that he was wearing a stolen jacket would be discovered; and then he would bring disgrace on the family that had given him shelter. He did not like either Julia or Jacob and he detested their manners and mode of life, but at least they had offered him a home and it would be wrong to get them into trouble. He was very old and anxiety and agitation had confused his mind. He was a bit mixed up between the past and the present as he talked to himself in the dark. But whatever else was confused he had no doubt about the difference between right and wrong.

It was just beginning to get light when he decided that he must take back the jacket to the place where he got it and tell the man that it was not right for him to keep it, and ask him to return his five shillings. If, as seemed probable, the money had already been spent on drink he must still give up the jacket.

Jacob, lying near him, over-heard part of his muttering. He was an evil, dishonest man and disliked Philemon. He grudged him the little food that he ate and considered him an old fool. When he heard the old man muttering he caught only a few words, but they were enough to make him very suspicious.

"It is not right," he heard, and "It is wrong and wicked. I must go and tell him!"

"The old traitor!" thought Jacob, "He is going to the police! I must settle him once and for all!"

He watched in the early dawn light that crept through the cracks under door and window shutter and saw the old man get up from his bed. On top of his torn shirt and shabby thread-bare trousers he still wore the gray tweed jacket and Jacob watched him as he stooped for his shoes and pulled them on slowly, his gnarled old hands feeble with arthritis. Then Philemon picked up his stick that lay on the ground beside his bed. He was anxious to get out into the fresh morning air away from the squalor of the disordered hut. He stepped carefully around the people lying on the floor and opened the door quietly. The sun was just rising over the edge of the hills and away in the centre of the little city the Cathedral clock was chiming; then the bell began to toll for early morning service.

Philemon stood for a moment out-side the hut and looked around him filling his lungs with the fresh wholesome air.

"I must go quickly and tell him that I did not understand; I did not know! I must have nothing to do with such wickedness!" he muttered to himself. As he walked on he did not see the evil figure of Jacob following closely behind him nor the glint of the early morning sunlight on the blade of the knife that he carried.

It was as they were passing to the main road, through a narrow passage between two huts, that Jacob struck. He sprang forward. With his left hand he caught the old man by the shoulder, while with his right hand he stabbed him in the back. Then he turned and ran leaving the knife in the wound.

Had he not been wearing the thick tweed jacket the blade would have gone deeper and Philemon would have died instantly. As it was, he lived for several minutes after the blow. Of what was he thinking as he lay there, one wonders. Perhaps of happier days in the past before his home had been disrupted and when he was the head of his family? Or was it a vision of the future that he saw wherein that which was crooked shall be made straight and the rough places plain?

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A young European policeman was called to view the body. He looked first at the back and carefully studied the knife projecting from the wound. Then he turned the body over and gave a low whistle of astonishment. On the aged face was a look of such rapturous joy that the policeman stared in silent amazement. It seemed incredible that the old man could have died so happily while that great brown stain was spreading over the back of his gray tweed jacket.

E.H.

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*From Fear to Faith*, by D. Martin Lloyd-Jones. (Inter-  
varsity Fellowship. 76 pp. 2/6).

Must we despair about understanding the present state of the world? Is the Problem of History, which for so many thoughtful people has superseded the Problem of Science as the major perplexity of their lives, altogether beyond our comprehension? Certainly not, is the answer given in this little book, for the Bible deals with it in the most explicit manner. Indeed, its main message concerns the condition of the world and its destiny—in which man's personal salvation is set as in a frame and must not be allowed to obscure the setting.

The prophecy of Habakkuk sets out the problem of history as the personal problem of one man who was at a loss to reconcile what he saw going on in the world with what he believed. This is no less a major problem for many today, and there is help to be got by puzzled people from his experience. Dr. Lloyd-Jones has given us a sincere bible-study of much practical helpfulness.

(It may be pointed out, for the sake of strict accuracy, that it was to Judah and not to Israel that Habakkuk's message was given.)



## The Faith of a South African Liberal

A STATEMENT MADE AT THE COMMON-WEALTH RELATIONS CONFERENCE AT LAHORE 1954

**A**LTHOUGH I am going to express a point of view directly opposed to that of Professor Gerdener there are many matters on which he and I, and indeed all the members of the South African delegation, are at one.

We are all South Africans and have a deep love for our country. We are all greatly concerned about the racial tensions in South Africa and anxious to see these tensions eased. We all cherish democratic and Christian ideals and suffer "the lie in the Soul" because of our inability to realise these ideals. We are all convinced of the importance of extending the Education, Health and Social Welfare Services to the non-European sections of our population and while much still remains to be done, are conscious that South Africa's achievements in these fields compare not unfavourably with those of other territories in Africa. We are agreed that changes in our policies must come from within the country and cannot be brought about by coercion from outside, which means that a White Electorate must be convinced of the need for change; and we do not agree with South Africa's critics that her internal racial policies endanger the peace of the World though for my part I believe that our policies endanger our own peace.

So far we are in agreement. But when it comes to the question of the policy we should pursue in respect of our racial difficulties we differ and differ fundamentally. Professor Gerdener has presented with ability and sincerity the concept of total apartheid or total separation, which he prefers to call "Differential Development." There are many of us in South Africa who, while respecting its advocates, reject that policy on two grounds, mainly: (a) that, if practicable, it is an evasion of difficulties not a solution of them, and (b): that it is not practicable. Instead we advocate the opposite policy which for want of a better word I will call "integration."

Here in Lahore we are very close to an example of total separation in the partition of the Indian subcontinent between India and Pakistan; but, whether here or in Palestine, or in Ireland, we must regard partitioning with some regret for it is a confession of failure; it marks the inability of people to overcome their difficulties and to make a harmonious adjustment in their relations one with another. Nevertheless, while believing that, I confess that were I to feel that total separation were possible in South Africa I would be tempted to accept it as a way out of, but not a good solution of, the very serious situation that we have to face. I would regard it, as I think many regard partition in this country, as the lesser of two evils.

But, in any case, the question falls away because I am

convinced that total apartheid is totally impracticable. It might have been possible had the policy been adopted 300 years ago, but to-day the eggs have been scrambled and they cannot be unscrambled. We must face the only possible alternative; an integrated society in which all who accept the standards of Western Civilization and the responsibility of defending it can also share it.

Total apartheid or "differential development" implies separate States and such States would need land. In 1936, as part of the legislation to implement what was then called the segregation policy, the Native Land Act provided for the purchase of land to be added to the Native Reserves. Had the land been bought two thirds of the South African population would have had one eighth of the land, or, one quarter of the usable land. But, in spite of every effort only something more than half of the land has been bought in the intervening 18 years. The remainder has not been bought because of the determined opposition of the White farmers, who are politically powerful, to the purchase of land for Native use. In the light of this experience there is no reasonable hope that the very large amount of land that would be needed to establish and develop separate Native States would be found.

It has been suggested that the transfer of the High Commission territories, Bechuanaland, Basutoland, Swaziland, would help out the situation. But it is impossible to conceive that any British Government, of whatever party, would agree to the transfer in present circumstances. On the ground of land alone, the idea of separate States must fail.

Apart from this fundamental consideration of land there is the effect of 300 years of impact of "White" civilization on the non-White peoples of Southern Africa. When Western Civilization comes in contact with primitive tribal society profound changes take place in the lives of tribal people. Whites do not take to tribalism, but the tribal African takes to Western civilization, often in its least commendable aspects. Tribal authority is undermined, new habits in respect to clothes, food, and even radiograms are acquired. By now this process of change has gone far. A quarter of our Native population are urban dwellers. A generation of Native people has grown up that knows no life but that of the towns, that has no contact with African tribal society. Education has produced people who read, not always wisely, and who are aware of the currents of thought that are moving in the world. A new Non-European middle class has emerged: Doctors, teachers, business men.



During recent years South Africa has been going through an Industrial revolution at breakneck speed. The development of secondary industries has drawn armies of simple rural people to the towns. Today 82% of South Africa's labour force is Non-White. 16% of skilled labour, 67% of semi-skilled labour is Non-White. Two million Natives are to-day doing work that is totally unknown to a tribal setting. Not only have new habits, new work, new skills, been acquired by large numbers of the non-White people but South Africa's economic development has been dependent on their labour; they could not now be withdrawn to separate States without a collapse of the country's economy.

Not the least of the forces of change in South Africa has been Christianity. From the time of the first settlers 300 years ago Christianity has been carried to the people of Southern Africa. According to the last Census 2,221,481 Europeans and 4,165,988 non-Europeans declared themselves Christian on their Census forms.

In view of these factors, the lack of available land, the effects of education and industrialisation, the impact of Christianity, it is not surprising that General Smuts who was a party to the "segregation" legislation of 1936 confessed publicly that segregation had failed and that other ways must be tried.

We face a period of difficult and dangerous change before a new stable society emerges; but we must go forward, not back. The disruption of a tribal order and the partial acquisition of unfamiliar Western standards bring disorders, crime, juvenile delinquency, and such strange and terrible things as Mau Mau in Kenya and ritual murders in Basutoland. The dangers are real and in face of them it is not altogether surprising that Europeans, in their reasonable anxiety to preserve their Western culture, develop a walled city mentality.

Yet we know that we cannot for long continue as a citadel in a state of siege. We have to accept with courage the fact that civilization can be preserved only by sharing it; by welcoming as allies all those who accept it. And this means lowering colour bars, more opportunities to develop skills, wider opportunities to use those skills for greater reward; and, of course, franchise.

I believe that people have a right to defend their culture from forces that threaten it. The people who, over 300 years, have built up a South Africa according to Western Christian standards have the right and even the obligation to preserve it. They have established a society and are entitled to impose conditions of membership, such as a franchise based on educational qualifications; but, they cannot, in the present world, for long exclude on no ground excepting colour those who do qualify.

South Africa will sooner or later have to make great changes. Time is an important factor. If we move too fast we face chaos; if too slowly we face revolution.

To many of us, total apartheid, or the idea of "differential development," is less than ideal even if possible; but, it is, in any case, ruled out because our history has made it impossible. We must work for a South Africa in which all its people share its responsibilities and its privileges.

For me there is another, over-riding, reason why I must reject the idea of separation and work for the realization of the opposite idea, and it is this: I believe that no true society can exist unless there is at the heart of it love of man for man and love of man for God. You cannot love a man and hide him behind a green belt or a ghetto wall. You must know him as a person and see God in his face.

MAURICE WEBB.

### "THE MORE IT CHANGES THE MORE IT IS THE SAME THING"

Oh for a lodge in some vast wilderness,  
Some boundless contiguity of shade,  
Where rumour of oppression and deceit,  
Of unsuccessful or successful war,  
Might never reach me more. My ear is pain'd,  
My soul is sick with every day's report  
Of wrong and outrage with which earth is fill'd.  
There is no flesh in man's obdurate heart—  
It does not feel for man; the natural bond  
Of brotherhood is sever'd as the flax  
That falls asunder at the touch of fire.  
He finds his fellow guilty of a skin  
Not colour'd like his own, and having power  
To enforce the wrong, for such a worthy cause  
Dooms and devotes him as his lawful prey.  
Lands intersected by a narrow frith  
Abhor each other. Mountains interposed,  
Make enemies of nations, who had else  
Like kindred drops been mingled into one.  
Thus man devotes his brother, and destroys;  
And worse than all, and most to be deplored  
As human Nature's broadest, foulest blot,  
Chains him, and tasks him, and exacts his sweat  
With stripes, that Mercy with a bleeding heart  
Weeps when she sees inflicted on a beast.  
Then what is man? And what man seeing this,  
And having human feelings, does not blush  
And hang his head, to think himself a man?

Many of our readers will no doubt have realised that this is not a modern poem but an extract from William Cowper's *The Task* written in 1783.



## An African Replies

*(An extract from an anonymous African reader's reply to a survey of current affairs in South Africa, written by a Canadian visitor to this country. From "The Anglican.")*

**I**N the struggle for existence the competing races in South Africa often clash and fail to see eye to eye. The ruling race plans the administration of the country's government in such a way as to maintain and safeguard the status and position of the rulers even though such administration may be inconvenient for the other group, i.e. the ruled race. The European may believe, or wish to believe, that an African is incapable of assimilating the white man's education, and therefore deny him certain privileges which can be enjoyed by races that can do so. The African, on the other hand, believes he can, given the same chances as a European, achieve as much or more, depending on his natural aptitude.

### SUPERIORITY AND INFERIORITY COMPLEX

This is a complicated state of the mind in human beings. It is begotten of fear and a sense of insecurity. Earlier I said that "Time was when the African looked upon a European with respect and trust." I have several times gone out to the stores to buy some goods and have watched the attitude of serving Europeans, particularly women (and in some cases men). As they serve the African they often make occasional remarks which show how little they think of Africans. I was buying (not asking for) a packet of Tiger Oats one day and the woman serving me said, "What are you buying this for? Why don't you use mealie meal?" and to an African woman who bought a good smokeless lamp, she said, "Why don't you take a tin and make a hole in its lid, put in a wick and paraffin? It will give good light," as if Tiger Oats and good lamps were a prerogative of Europeans. Such remarks, and other very crude ones, which I dare not write down here, are very common and the African is supposed to stomach all these and take them for jokes. They are practical jokes and show the correct attitude. If an African does not refer to a shopkeeper or serving shopman and woman as "Nkosi" or "Nkosikazi" or "Nkosazana" he is referred to as a swollen-headed man who is trying to make himself a European. To be humble and good, an African must refer to every European as "Nkosi" and "Nkosazana" even if he does not know them, and must refer to a European boy as "Nkosana," while in turn a European small boy or girl will refer to an African adult as a "boy" or "girl." These are commonplace examples. An African need not molest a European to be insulted by him. In his most peaceful mood an African will often meet with unexpected insults and humiliation from Europeans by virtue of his colour or race. There are two shops in our town or

village into which I have decided never to set my foot, for almost every time I have been into each of them I have met with an insult. As servants in shops, men are definitely much better than women.

Serving men in shops seem to specialise in obscene Xhosa; whether they think the filthiness of a language improves with resorting to another, strikes me as strange. They are aware that the language they use is shocking for if a European comes into the stores they never make a mistake and speak filthy language. A few days ago in a small village a male European used such vile language to a red Native woman that this woman said, "Even we red people do not speak like that." This is more shocking because these people behave deliberately this way.

I went into one of the banks a few weeks ago. Two Europeans were served and I came third in order. The server looked at me angrily (I don't know why) and said, "Go to the back of this new line" (which had just formed). I said I was next to be served and I was in a hurry, please. He replied that unless I stood right at the back of the new queue he wouldn't serve me. He was unprovoked but I happened to be fairly well dressed at that time and I can only assume that he thought I was proud, which I really did not feel—I only wanted to be given change. I walked out to another bank where I was served in my turn and to my satisfaction. I am determined to give the first bank a wide berth until that server goes away.

I went to a dentist at Kokstad and I asked him to see if he could fill my defective tooth. He sharply replied, "I don't fill Natives' teeth; I pull out!" Of course I walked away to a doctor who at least talked nicely although he broke my tooth.

These anomalies are not isolated cases. Any African will have similar stories to tell. But I do not mean that all Europeans assume this spirit of superiority and arrogance; no, there is a large number of tolerant and good Europeans. If, for instance, one lives on a mission one seldom knows what arrogance from a European is. I lived on a mission for many years working there as a teacher. I don't remember a single instance there when I was subjected to humiliation. Speaking to one of the clergy under whom I worked, I said, "I have ceased to be surprised at European insults towards Africans." The remark came out of a talk about one African Brother who had been made a sport-for-fun by some Europeans at Maclear. He said he did not expect such a remark from me but I explained to him that he could not know how great indignities we (Africans) suffered from Europeans as soon as we left the Mission.



I continue to say a European just cannot realise what it is to suffer indignity because of one's colour. Africans know it.

### BLINDNESS TO HUMAN VALUES OR BLINDNESS AFFECTED

I have referred to the clergy and the really educated Europeans as being the best in most cases, not because they are faultless but because they recognise human values. They realise that an African, if he is backward and poor, has at least a soul and feelings like a European. This makes them tolerant and patient. Unfortunately these people have suffered much from impatient, irresponsible and ignorant Africans who hold that Europeans are all alike.

This racial and economic strife results in people behaving as if "Might was right" and not "Right was Might." Africans realise that they cannot face the white man on a field of battle now, so they resort to such movements as "All African Convention," "Passive Resistance" and publishing such unbalanced journals like "The Torch," "The Guardian," etc.

Riots and strikes are legion, all begotten of what the African considers oppression. These actions are expressions of lost hope and trust, and despair is evident everywhere. Many Africans have lost balance of the true situation. The murder of Dr. Quinlan (East London Sister) during the recent riot, is spoken of with disgust among African circles. They think, a good person was victim of the occasion. Governors of colleges who are well meaning are made to suffer through the illiberality of other white men who are short-sighted and irresponsible. Church leaders are suspected in spite of the fact that different church bodies have done so much to uplift the African. Even the education that the African has today is the fruit of missionary effort and enterprise. It is most unfortunate that in a racial strife even the people who are above colour complexion suffer with the masses who are blind to human values. I have in my mind as I write two instances of European priests who have been made to suffer indignities by Africans who lost the sense of balance. Fortunately, among these men who are above colour complexes there are optimists who believe that "Africa has a tremendous future" and one can only trust that through their ripe experience they have more insight into the course of events and that what they hope for will come to fruition one day. This is a hope of great minds; there is no room for it in little minds of petty men, both Africans and Europeans.

### A PRAYER

for the Assembly of the World Council of Churches at Evanston, Illinois, Aug. 15-31. as requested by the Council.

Almighty God, Father of our Lord Jesus Christ, from whom cometh every good and perfect gift, we pray for the health and the power of Thy Church on earth. We confess that we have made it unworthy by our own unworthiness. We have clung to ways which are merely our own, and have caused the Church to continue in division. We have failed to give ourselves only to Thee, and have brought weakness upon the Church. Renew in us a right mind, O Father, that there may be new life and power in Thy Church unto Thy glory.

We pray for those who prepare for the coming Assembly of the World Council of Churches, that all that they do may be inspired by Thy Spirit. May their thinking be courageous and true; may their plans work wholly to the good of Thy Church; may they serve with the devotion of a single mind stayed on Thee alone.

We pray for those who will attend the Assembly, that in their preparations for their work there, they may seek Thy purposes; that in their discussions, they may speak to defend only Thy truth; that in their decisions they may follow the leading of Thy Spirit unto the service of mankind.

We ask Thy blessing upon this undertaking, that Thou wilt judge, correct and redeem each part and step, that the whole may be a great sign unto men of the presence and the coming of our Lord, even Jesus Christ.

And now unto Him be glory in the Church, through Jesus Christ, world without end. Amen.

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### OUR READERS' VIEWS

#### The new Regime in Bantu Education.

We have received a letter on the above subject making comments on the letter by "Bly Gaan" which appeared in our May issue. The post mark is "Tiger Kloof," but the writer simply signs himself "High School Teacher." We must have the name of the correspondent before we can publish the letter even under a *nom de plume*.

*Editors, S.A. Outlook.*

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All references to South African Politics in this issue written to express the views of the *South African Outlook* by O. B. Bull, Lovedale, C.P.



## New Books

*The Altar Fire*, by Olive Wyon, (S.C.M. Press, 127 pp. 7/6).

Olive Wyon is well known to many as the writer of *The School of Prayer* and the translator of the major works of the Swiss theologian Emil Brunner. This latest book consists of a series of meditations on the Sacrament of the Lord's Supper, introduced by an attempt to present vividly the circumstances in which it was instituted. It has behind it genuine fervour and a considerable range of study both theological and liturgical. Those who view the Sacrament as a service and as the supreme act of Christian worship, and who feel that its helpfulness is enriched by ritual and liturgy, will find much to help them in the book, but its appeal will not be universal. Many will feel that too much is assumed without argument. The dust cover carries the curious comment on it that it is "scholarly and shrewd." The scholarliness is readily recognisable, but the shrewdness is more elusive: it is too florid and repetitive for that. But in its *genre* it is a book that many will treasure for the help it has given them.

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*The Parables of Jesus*, by K. D. Francis. (United Society for Christian Literature, London, 47 pages, price 2/).

Starting with the definition that "a parable is some simple story from life containing within itself some helpful lesson for use in spiritual life," the writer shows that Jesus Christ was the world's best story-maker. He emphasises that the parables of Jesus tell about God and God's will for us and that each parable has *one* central lesson. Where the parables have taught the same central lesson, e.g. The Mustard Seed, and the Leaven, he has paired them together in his notes of explanation. References are given to other portions of the teaching of our Lord which support the teaching of the particular parable, and the lives of Christians of biblical times are quoted to apply the teachings of the parables to daily life. Scripture references to these quotations would have helped less experienced preachers who have only a Bible and a hymnbook.

Where a passage is an allegory rather than a parable e.g. The Wicked Husbandman (Matthew 21: 33-46), he gives an allegorical interpretation although he still refers to the passage as a parable. The notes provide material and explanations that trained African preachers in particular will find most useful and out of which they can draw the main points of teaching that arise from the parables of our Lord. This book is heartily recommended to those who have fallen under the fascination of the parables of Jesus and want some help in understanding rather than a hypercritical analysis.

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G.O.L.

*Iintsomi zika Aesop* a translation by Rev. J. J. R. Jolobe, B.A. (Lovedale Press 3/-).

Mr. Jolobe has rendered the Xhosa speaking public yeoman service by collating and translating these wise sayings of this Greek Sage. Many of these fables are quite familiar, as they were contained in the old Lovedale Xhosa readers. As story telling is an effective way of teaching, the book should be indispensable to teachers of the lower classes.

B.B.M.

### SECOND ANNUAL CHRISTIAN WORKERS' REFRESHER COURSE

THE need for the Saving Grace of Jesus Christ has never been greater than in our day, and consequently also the need for the strengthening of the spiritual resources of Christian witnesses. It is hoped that the Refresher Course to be held in Durban on 3rd and 4th July, under the auspices of the Christian Workers' Fellowship, may be the means of renewed inspiration and vision to Christians, in lives dedicated to the carrying out of Our Lord's Commission "As My Father hath sent Me, even so I send you."

This is an opportunity for Christians of all races and of all denominations, to meet and study together subjects that influence the unity in responsibility of all Christians towards evangelisation.

This year's course will be reduced to six hours, being from 2.0 to 5.0 p.m. on both dates, and the venue will be the University City Building, Durban, off Warwick Avenue. The opening address will be by The Venerable Eustace Wade, M.A., Archdeacon of Durban, and the Course will include addresses by:—Pastor J. F. Rowlands, whose work amongst the Indian Community has been so richly blessed; Rev. Dr. Rooks, who is in charge of the Department of Divinity at Fort Hare University College; Rev. Professor Dr. Craig, Head of the Department of Divinity of the University of Natal; and Mr. D. McK. Malcolm, University lecturer in Zulu, and Christian lay worker, who was formerly Director of Native Education in Natal. The Course will conclude with a discussion led by the Chairman, Rev. R. D. Adendorff, Superintendent of the Methodist Indian Mission.

Further details can be obtained from the Secretary, Rev. J. M. Francis, 26 George Hill Road, Sydenham, Durban. (Phone: 88-8481.)

Owing to extreme pressure on our space the D.R. Church Conference article by Dr. Hanekom has been held over until next month.